the Alliance Weekly

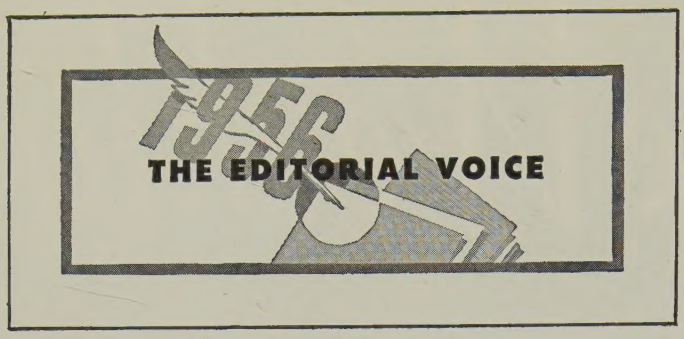
NOVEMBER 14, 1956

PACIFIC SCHOOL

LEGIT (see page 9) IN CEREMONIAL COSTUME

In this issue

FAITH WORKS BY LOVE . . . . . By Edgar A. Truax
JOY RETURNS TO BATU MADJANG . . . By William W. Conley



MORE ABOUT SUPERSTITION

As I said in last week's piece, at the root of all superstition is an inaccurate and unworthy conception of the character of God.

Character determines expectation. We manage to predict with reasonable exactness the actions of our friends in any given situation because we know what kind of persons they are. It is so with our ideas of God. Our notions of how God will act follow very closely our estimate of His character. God once complained through the psalmist, "Thou thoughtest that I was altogether such an one as thyself." Superstition springs out of confusing God's character with man's, a kind of reversal of the original act of God in making man in His own image. Fallen men believe that God is very much like themselves and expect Him to act accordingly.

To be more explicit, men believe God to be whimsical, and consequently expect Him to be impulsive and unpredictable in His dealings with mankind. Out of this notion comes a score of superstitious fancies that have gotten themselves accepted through the years. Various fears originate here. Fear of black cats, omens, signs and magic numbers results from the ignoble idea that God is a kind of playful Puck who delights in practical jokes and Halloween tricks. The only defense against this is to know some word or sign that will protect the victim from the celestial prankster, hence the thousand and one marriage customs, funeral usages, and practices touching birth, death, travel, food, clothing, sleep, planting, harvesting, illness and almost every other phase of our life on earth.

But someone may say, It is not God people fear, but demons—the devil himself and evil spirits generally. The answer is that the whole business is still superstition, for it makes God a party to all this supernatural carryings-on, and even if He is on our side He is unable to help us without certain magic passes on our part, such as knocking on wood, throwing salt over our shoulder or making the sign of the cross. God is therefore subject in some measure to these evil powers and helpless against them unless we play along with the cruel game by staying off the thirteenth floor of hotels, looking at the new moon over our right shoulder, wearing a charm that has been blessed by a priest or reciting a religious phrase that is supposed to have some special power to terrify the devil. This is all unworthy of God and altogether beneath the dignity of the Majesty in th heavens.

Some persons also think of God as being vindictiv churlish and quick to take vengeance on anyone wh is careless about words or gestures or customs, no matt how innocent he may be or how unintentional his erro Of course this is simply a case of judging God by ou selves and thinking that He is altogether such a o as we are. How utterly grateful we should be that wh we sinned and fell away from grace in the beginnin God did not act like us. Our eternal hope lies in t fact that at that tragic hour God acted like Himself. H conduct sprang out of His own holy nature and led Hi to send His only begotten Son to die for the very on who had been guilty of such an awful affront to H Person. For this the redeemed shall sing forever, "Worth is the Lamb that was slain."

The cure for superstition is an increased appreciati of the Being of God: not names only, but character an being. The idea that the devil is afraid of a word a gesture is pure superstition. He is not afraid of an name, not even the name Jesus. There are thousan of little boys in Latin America who bear that name, an surely Satan does not stand in fear of them. No, it not a combination of letters that strikes terror to th heart of Satan. It is the glorious Person who bears th name Jesus whom he fears. To the name Jesus G has added the titles "Lord and Christ," and this mea that all power has been given unto Him in heaven an in earth. Back of the name is the sovereign Perso of God's Son, our Saviour. From this Person Satan flee but it is a waste of time and effort to try to impre him with mere words and phrases.

In the degree that we know God Himself we sh be free from superstitious fears; and in the degree th we are affected by signs, gestures, phrases and "r ligious objects" (as they are naïvely called) we a in the bonds and snares of superstition.

I have noticed lately among so-called evangelica a renewed interest in the religious gadgets that o Protestant fathers once threw away to make room f the Holy Ghost. It is becoming more common now see in our churches (and in some Alliance church I regret to say) huge pictures of Christ, crosses on t altar, candles and other symbolic objects. This is th sure way back to formalism and death. In proporti as the Presence of Christ is felt in a congregation the things will be unnecessary, even offensive. And the Presence lifts and withdraws, these symbols a brought in as poor substitutes.

The human heart must have something to love an fear. If it misses the true God it will make a god of own. A crowd of persons who pray to a false god not a church in any sense of the word, even if the wo "Christian" or "church" appears on the front of th building.

●

Please pray for the Subscription Campaign now on.

We don't have to beg God for miracles. If He dwells with us He will do the works as He sees fit . . .

Faith Works by Love

By REV. EDGAR A. TRUAX

"He went throughout every city and village, preaching and shewing the glad tidings . . ."—LUKE 8:1.

GOD does not require any man to believe without evidence. To believe without evidence is credulity. Condemnation of the Israelites was not merely due to their unbelief but because having had plenty of evidence, they still did not believe. God frequently said to them, "You would not believe though you saw my wonders in Egypt and how I led you these forty years in the wilderness."

Jesus appealed to His listeners to believe because of what they saw: "Say ye . . . Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not" (John 10:36, 37). What if present-day preachers were required to end every sermon with the words, "If I do not the works of my Father, believe me not"? If God Himself required the evidence of miracles to cause men to believe, should He require us to go and make disciples of all nations without being able to give proof that what we say is true?

The early disciples counted on signs and wonders to confirm their preaching. Paul wrote, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4, 5). At another time he wrote, "For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ . . ." (Rom. 15:18, 19, A.S.V.). In fourteen years Paul had evangelized a territory almost as large as Thailand. There being no more pioneer areas in that region, he was planning to go to Spain! How does that compare with our progress? How are we going to "preach the gospel to every creature" in our day unless we have God working with us to make the Gentiles obedient to the claims of Christ?

When Jesus gave the command to go into all the world and preach the gospel He also set forth the pattern for this ministry: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17). Since God has made this provision for His servants until the end of the age, why do we not see His power manifested in this manner more often?

We must have God in a new measure. Somewhere along the centuries the church in general has lost its contact with God. We have a form of godliness but deny the power thereof. We say that we believe in healing but how rare the instances of people being healed! Few of us would try to cast out a devil.

We must possess God if works of this kind are to attend our ministry. But how can we possess God? How can we say "God is mine" and know that it is so? We can possess things by buying them or by someone giving them to us. But that is not the way we possess people. By what right do we say "My friend"? Did we buy him? That would be slavery. He is our friend when we have mutual fellowship, sympathy, affection and love. The deeper the affection, the more he is our friend. This is the means by which we own the one who loves us and whom we love. Similarly, but on a much higher plane, we receive God by faith, but we can only retain His continual presence by uninterrupted affection. Faith, hope and love are the hands by which we hold the Almighty God to our wee selves. We have reversed the order to read "love, hope and faith, and the greatest of these is faith."

We come to God again and again and cry, "Lord, give us power. We must have Thy signs and wonders to back up our words." He answers, "My son, give me thine heart."

"Yes, of course, but I'm busy. What I need is power. Give power, Lord."

He asks, "Lovest thou me?"

The message Mr. Truax delivered to his fellow missionaries who met in conference on the Thailand field is here presented in article form. Mr. Truax first went to China in 1919 and joined The Christian and Missionary Alliance in 1925. Transferring to Thailand after the Communists entered his field, he has found a marked similarity between the mountain people there and the tribespeople of China.

"Oh, naturally. I'm rushing around doing Thy work, am I not?"

"What I desire first and foremost is a son and not a servant, love and not service."

There is a verse in Galatians which I suppose I have read at least fifty times but had never comprehended until recently: "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (5:6). Faith works by love!

Suppose that you have 60,000 *baht* to spend for a motor vehicle and you rush down to Bangkok to buy a Land Rover. The dealer hands you the keys; you jump in, turn on the ignition and step on the starter. You hear the familiar *G-rrrr, gr-r-r-r, gr-r-r-r-r-r,* but the engine doesn't fire. The salesman comes to the window and says, "Wait until we put some petrol in the tank. This thing works by gas." A Land Rover is a power unit but it works by gas. Faith is the most powerful thing in the world but it works by love. It is too powerful a thing for God to place in the hands of someone who is not abandoned to Him in love.

Faith is more powerful than any atomic or hydrogen bomb. The Bible says that if we have faith the size of a mustard seed and should say to a mountain "Remove hence to yonder place" it would be so. Suppose that I had that kind of faith and did not have love. It might occur to me that Bangkok, a city full of sin, graft and greed, ought to be destroyed. I would use my faith to move that mountain and drop it where Bangkok is now. Having no love, I would not care what became of the thousands of people in that city. How terrible faith would be without love!

If you love yourself the least little bit, God will not entrust power of that kind to you. Christ asked, "How can ye believe, which receive honour one of another . . . ?" Do you like to have men honor you? Do you shrivel up when people say things about you that are base or unfair? Do you expand when they praise you? That is self-love and you are not yet able to be trusted with faith.

As I was walking through a certain city in China, a beggar boy followed me crying, "Captain, give me a copper. Captain, give me a copper." For one cent that he hoped to get he made me a captain. For two cents he would have made me a general! After Jesus reproved the crowd at the feast for seeking the honor that comes of men He showed His attitude toward those who tried to make Him King because they saw Him miraculously feed five thousand men: "He departed . . . into a mountain himself alone." To seek honor of men is to disqualify ourselves to receive faith from God.

Part of our failure is due to our placing the wrong emphasis on prayer. We often hear the sentiment that "prayer is hard work." This comes from a misconception of the word "prayer." In the Greek New Testament there are six words translated "prayer." Each one has its own shade of meaning. One means to request, one to ask, anoth to implore; one, as in the senten "I pray thee have me excuse simply means "please." But t word that is used five times mo than any other for the word "pra is composed of two root words mea ing "to wish toward." The gene idea is "to worship," but the wo "worship" has come to mean a pu lic meeting of some kind. Ther fore let us use the word "ado instead and read a passage of Scri ture substituting the word "ado for "pray." In this passage I a combining the records of Matth and Luke: "As he was adoring a certain place, when he cease one of his disciples said unto hi Lord, teach us to adore. And said unto them, When thou adore enter into thy closet, and when th hast shut thy door, adore thy Fath which is in secret . . ." "Wh thou hast shut thy door" to all t world; when you are alone in t secret place of the Most High, the heavenly places with Chr Jesus, in fellowship, devotion, ado tion and worship; when your hea is all attune with God, prayer a faith will be as natural as breathi

Love must be mutual in order continue and be strong. Suppo there is a person whom I respe very much. He has character, l ways please me, I would like to ha him for a friend; but when I ma friendly overtures to him he tu a cold eye on me, he isn't interest That cannot become a friendsh I have shown my desire but he h ignored me.

God has shown His desire; has loved us—and how He has lov us! God so loved us that He ga His Son; gave Him to trudge t

(Continued on page

Quotes from the Fathers

Faults will turn to good, provided we use them to our own humiliation, without slackening in the effort to correct ourselves. Discouragement serves no possible purpose; it is simply the despair of wounded self-love. The real way of profiting by the humiliation of one's own faults is to face them in their true hideousness, without ceasing to hope in God, while hoping nothing from self.
—FÉNELON.

VOLUME 91 NUMBER 46

the Alliance Weekly

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
HARRY L. TURNER, *President*
NATHAN BAILEY, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

An Honest Skeptic Forsakes Doubt

Thomas was no hardened skeptic. . . . He did not shield his doubts from the light of revelation nor turn his back to the truth . . .

By CALVIN H. CHAMBERS, B.D.

The other disciples . . . said . . . , We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."—JOHN 20:25.

WHEN we were first told that a group of people in Texas had seen and talked with little green men who had arrived from outer space in flying saucers, our reaction was plain unbelief. We did not like to question the honesty of people who reported the encounter, but their story was too fantastic. Such skepticism is a necessary safeguard against wild rumors.

Thomas was skeptical when he was told by the other disciples that Jesus was alive. He could not believe it. He had seen Jesus nailed to a cross at Calvary. How could He be alive? Thomas' doubt was honest. He was no hardened skeptic in the modern sense of the word. He truly believed in the God of Israel and in the promised Messiah. He had what may be described as "a faith," but the resurrection of Jesus did not fit into it. This report was too much for a reasonable man to believe. Therefore Thomas felt justified in stipulating that he must first put his fingers into the nail prints and thrust his fist into the wound made by the spear before he would believe. His experience with the Lord shows some important aspects of faith.

1. Faith is not injured by exposure to honest doubts. A sincere investigation of the evidence supporting the Christian faith always contributes to its verification. But unbelief which knows not, cares not and will not even take the trouble to be honestly skeptical closes the door to an examination of that sort.

Thomas was not an unbeliever; he simply questioned the claim made by the other disciples. Were more disciples to doubt in this way there would be less complacency and nonchalance in the usual glib affirmations of faith respecting great Christian truths. A person who accepts the Bible without a question is not apt to have a very sound faith. But one who seriously and reverently questions Christian teaching is often nearer to Christ than someone who sits in the church and never has a doubt about the things he hears.

2. Faith can stand the test. Thomas did not merely doubt; he was prepared to believe. In effect he said, "When I know, I'll believe." Thomas was not doubting because he thought it was the popular thing to do. He was not like the young high school student who wanted to be an agnostic because he liked the sound of the word. Thomas doubted, true; but he was ready to admit evidence. If we never put the Lord to the test on the battlefield of life, how can we be sure that He is the Captain of our salvation? God invites us to take Him seriously enough to test and prove Him.

"And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord." Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We must be daring enough to venture forth on the word of Christ. Perhaps we are afraid that He will overhaul our lives. Well, there is no doubt that Christ makes radical changes in us. But how could it be otherwise? There are so many things in our lives which are wrong and need correction. Usually we never really seek the Lord unless we know that there is something wrong with us. A sense of need drives us to Him. A young lad in prison said to his chaplain, "I've come to the end of my rope." When any of us comes to the end of himself he can have a new beginning. Then the Lord can mean more to him than life itself.

One very practical way of testing God is in our giving. "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." What does the doubting disciple say to all this? *Impossible! How does God expect me to give a tithe to the church and then to meet all the financial demands which are made upon me?* What a rich confirmation to faith is experienced by those who dare this test!

A serious problem for most of us is finding guidance for our lives each

Mr. Chambers is pastor of the Thornhill Presbyterian Church located near Toronto, Canada. He is a graduate of the University of British Columbia and of Knox College. In addition to his pastoral responsibilities he is part-time lecturer in Toronto Bible College.

day. Few of us like to drift along with no sense of direction and purpose. It is therefore sound wisdom which caused the writer of Proverbs to exhort us, "In all thy ways acknowledge him, and he shall direct thy paths." This is the promise of God! Put Him first in your life; seek first His way above all else; honor Him with your lips, and His promise will be fulfilled. He will direct your life. It is not pious sentimentality when Christians sing, "All the way my Saviour leads me; what have I to ask beside?" This is the living experience of all who put Christ to the test.

In Christian service we sometimes wonder if anything is being accomplished. Our hearts grow sick with discouragement at our failures in Christian work. How wonderful then to put Christ to the test and rest securely in the promise of His Word, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." This is hard to believe, you say, when I've suffered so many defeats and have made no headway whatever. Is this promise true or is it only wishful thinking? Christian service done in the name of the Lord, and for His glory, will not fall short of its intended purpose. We must not let the veil of doubt keep us from seeing the purpose for which God is building. His plans and purposes are sure, and nothing can prevail against the servant of the Lord who truly believes this.

3. Faith involves a committal. No sooner had Thomas beheld the risen Christ than His doubts vanished like vapor. He knelt in reverence and love, committing his life to Christ. "My Lord and my God," he exclaimed. He did not put his fingers into Christ's hands nor his fist into His side. He simply gave himself to Christ. He said in effect, "From this day forward, You will be my God, my life, my way, my end. I will serve You with reckless abandon of myself to Your will." This is what Thomas meant when he said "My Lord and my God." Up from the valley of unbelief he mounted on the wings of faith. He committed himself to Christ, his Saviour and Lord.

The act of committal is a necessity in all good human relations. There can be no friendship unless two persons commit themselves to each other. This is the basis of Christian marriage which is the most exalted state of friendship and love. In the marriage bond the husband and wife commit themselves to each other. In faith they pledge their vows, and love seals and confirms all that is done. So when we come to Christ there must be a committal of ourselves to Him. When He makes Himself known, as He does in the Gospels, we must yield to Him. Faith demands it. It is the giving of ourselves to Christ that clinches everything and makes faith a reality. How tragic to come to the door of faith, look in and see the truth, but not enter. If you have seen Christ as your risen Saviour, do not hesitate to say,

"O Jesus, Lord and Saviour,
I give myself to Thee." ◆ ◆ ◆

Club Subscriptions Count

Quite a number of Alliance churches use the Club Subscription plan to get THE ALLIANCE WEEKLY into the hands of new friends each week. Copies are given to visitors at the church or used in visitation.

A Club Subscription consists of a number of subscriptions sent to one address. The price is the same. The minimum number is five; there is no maximum. Club Subscriptions will count toward your Campaign total if they are sent in during the Campaign dates (October 21-December 2) as follows:

Club Subscriptions of *nine or less* must be paid in full for one year. Club Subscriptions of *ten or more* may be paid for on a quarterly basis exactly as Sunday school materials are paid for if the following rules are observed:

1. Each Club consists of a minimum of ten subscriptions sent to one name and address.
2. The Club is ordered for the entire year, payable quarterly.
3. Club Subscriptions are ordered during the Campaign dates on the special forms.
4. An invoice will be sent to cover the unpaid balance of quarterly club subscriptions credited to the Campaign. These may be paid for through Sunday school orders or direct to our circulation office in Harrisburg.

One more thing: please mail in your Campaign lists *each week*. This will help to avoid mistakes.

Faith Works by Love

(Continued from page 4)

dusty, dreary roads; gave Him t
be thirsty and weary and lone
gave Him to be made fun of a
rejected; gave Him to be led av
to trial where He was spit
slapped, and struck with the f
His beard was plucked out. He w
ridiculed and shamed. Finally
gave Him to be beaten with
terrible scourge. This instrum
was made of a wooden handle w
nine straps bound to it. Inserted
the straps were iron claws. Chri
back was bared and He was ma
to get down on His hands and kne
As the lash was applied the iri
sank into the flesh like tiger's cla
and ripped the flesh as it was jerk
away. It was repeated again a
again until the whole back was c
raw, quivering wound.

No wonder Jesus was unable
bear His cross as He stumbled
the rough place called the "sku
I can imagine the scene when t
cross was laid on the ground. Af
He was stripped of His clothes
was made to lie upon it. The na
of that day were hard wood pe
The brutal soldiers drove the
through Christ's hands and into t
timber. Then the cross was raise
and dropped into the hole prepar
for it. There He hung betwe
heaven and earth. In men's eyes
was a criminal; in God's sight
was a scapegoat, bearing our si
God gave His Son to such a dea
because He loved me! He has ma
the advances. Are we going to co
tinue turning cold shoulders to Hi
How our hearts should be melted
adoration!

We do not need power r
miracles. We do not even need mo
prayer in the ordinary sense of t
word. We need God and to ha
Him in a full and satisfying way
must keep ourselves "in the love
God." I know it is said that Jes
worked miracles and to all appea
ances He did, but that is not wh
He said. "The Father that dwelle
in me, he doeth the works." If I
dwells in us He will work miracl
as He sees fit. It is not for us
covet power, but rather to see th
we are constant in our love and d
votion. Our hearts bear witness th
there is nothing greater. ◆ ◆

DAVID R. ENLOW, Editor

T HOME

ajority of rural people don't go to church: A great ajority of the people in rural areas of Missouri don't to church, according to a report presented to the tional Convocation on the Church in Town and untry at St. Louis, Mo. It was based on a study con- cted over the past four years by the University of issouri's department of rural sociology.

●

prosy mission sets five-year control plan: A five-year n for leprosy control in countries where the disease a serious public health problem was announced in w York by Dr. Emory Ross, president of American prosy Missions. He spoke at a conference marking the ieth anniversary of the mission body. Some 100 ctors, missionaries, nurses and lay workers were present.

●

ernational postcards to feature "In God We Trust": o new international postcards to be issued by the st Office Department will feature the national motto God We Trust," Postmaster General Arthur E. Sum- rfield announced in Washington, D. C. One is a r-cent card that will carry a message to any part the world and receive the same handling as first-class er mail. The other is an eight-cent international stage-paid reply card which U. S. citizens can send respondents abroad. It can be returned postage free where in the world.

BROAD

ng Kong Baptists to build eight-story edifice: Accord- to a news item in the columns of the *South China rning Post* of September 26, the Southern Baptists Hong Kong have purchased land to build an eight- y church edifice which will cost more than one lion Hong Kong dollars. The building will have nty Sunday school classrooms. The church now has membership of 1,600. Offices and a social hall will be vided for also.

●

deons present Bibles to Hong Kong hotel: The Hong ng Gideon Committee presented fifty-two English- guage Bibles to the management of Sunning House use in the rooms of their hotel. Mr. J. W. Duff, nadian adviser to the Hong Kong Gideon Committee, present at the ceremony and briefly summed up the ory of the Gideons and outlined the Gideon program.

Report Communists free two Protestant leaders: Two of four Protestant leaders sentenced to life imprisonment by a Bulgarian Communist court in 1949 have been pardoned and freed, according to a report from Sofia. It identified them as Rev. Vasil Ziapkov and Rev. Nikola Mihailov. Mr. Ziapkov was head of the Congregational churches in Bulgaria and editor of the Protestant weekly *Zoritsa* at the time he and Mr. Mihailov, then head of Bulgarian Baptist churches, were arrested along with thirteen other Protestant leaders.

●

Swedish church launches newspaper advertising campaign: A five-week advertising campaign to increase church attendance was launched with large ads in all Stockholm dailies. Slogan of the drive, sponsored by the Stockholm Diocesan Council of the State Lutheran Church, is "Let Us Go to Church." Lutheran Bishop Helge Ljungberg, of Stockholm, is directing the campaign. It is being handled by one of Sweden's largest commercial advertising agencies.

●

Niemöller to visit Communist China: Pastor Martin Niemöller, president of the Evangelical Church of Hesse-Nassau, announced at Wiesbaden, Germany, that he will visit Communist China early in 1958 following his scheduled tour of India. Bishop Otto Dibelius, of Berlin, head of the Evangelical Church in Germany (EKID), earlier had received a similar invitation from the Chinese Christian group.

PEOPLE

Hunter honored at anniversary celebration: Dr. James H. Hunter, of Toronto, Canada, editor of *The Evangelical Christian* and author of a number of widely selling religious fiction titles, has been signally honored by his publishers, the Zondervan Publishing House, of Grand Rapids, Mich., as the "Author of the Quarter Century" in connection with the twenty-fifth anniversary celebration of the publishers.

PEOPLE SAY

United States District Judge Luther W. Youngdahl: "Prayer is at work in the home, at the workbench, in the office, in the factory, in our nation's capital. Thousands are starting each day in the office with prayer."

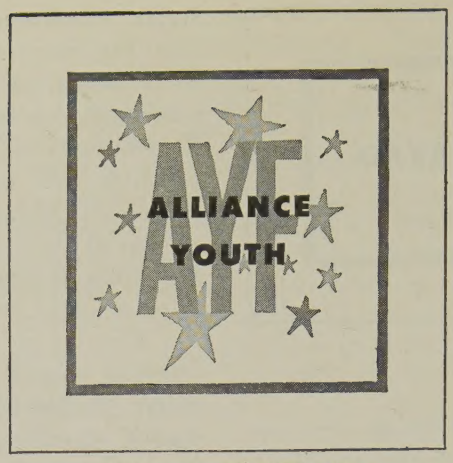
●

Dr. Joseph L. Hromadka, Czech Protestant theologian: "Today's Christian has light but no heat. The materialist has heat but no light."

SIGNS OF THE TIMES

Jazz sextet rocks the pulpit: Jazz rocked the pulpit of the Manhattan Beach, Calif., Community Church when a six-man combination performed to the foot tapping and enthusiastic applause of the congregation, on invitation of Rev. Emerald L. Olson, pastor. "Education and music have gone 'progressive,'" said Mr. Olson, a Congregationalist. "Why not religion? We must use modern methods to fit today's problems."

Mr. Reidhead, pastor, Gospel Tabernacle, New York City



ROBERT E. CUTBIRTH, Editor

"What Can Jesus Do Today . . . ?"

By REV. PARIS W. REIDHEAD

"What can your living Jesus do today that our dead Mohammed can't?" was the question my Mohammedan friend asked me.

These words were spoken to me as the chalky waters of the White Nile River eddied and rippled around the prow of our stern-wheeler as we made our way on the last stage of our journey from Kosti to Khartoum. For two days I had been aboard the vessel as the guest of a Sudanese government official who had rescued me from three days of waiting for the next train. As we were the only two persons on the ship who spoke English we had enjoyed conversations together.

Of course, my continuous aim was to witness effectively for Jesus Christ. With surprising eagerness my Moslem friend had listened to my testimony. It was most encouraging to see his readiness to read the Scripture that I pointed out to him. On one occasion I saw tears in his eyes as I witnessed to what Christ had done for me.

On this last morning we were seated together continuing our conversation about Christianity. Because of his evident interest, and realizing that this would be my last opportunity, I pleaded with him to receive the Lord Jesus Christ as his personal Saviour. It was after I reviewed again the simple way of salvation that he turned to me with an almost injured look and said, "Mr. Reidhead, you have asked me to become a Christian. Do you realize that if I were to do that today it would most probably cost me my wife, for her family would want to take her back; my children, my home, my savings, my job, and possibly even my life, for there are those who would think they would gain merit by killing me.

"Now I have told you that I do not believe in Mohammedanism as a religion [he had said that he was a Moslem for social, political and economic reasons], but neither do I believe that Christianity is true, for I have known too many people who call themselves Christians. Before I could graduate from Gordon Memorial College in Khartoum it was necessary for me to read the Bible as literature. I was very much impressed as I read it. I was impressed with what Jesus did to prove His claim that He was God, with the miracles He did which He said were the proofs that He was what He claimed to be. And then I read in your Bible that after Jesus had died and men went about saying that He had been raised from the dead, they did the same things He had done to prove that He was alive; and a great many people believed, according to the record, that Jesus was alive because of the things they saw done in His name.

"But, Mr. Reidhead, that was over nineteen hundred years ago. You have come to me today and said, 'Mr. Mohammedan, you have a book, the Koran; it is false. We have a Book; it is the Bible; it is true. Throw away your false book and take our true Book.' You have come to me and said, 'Mr. Mohammedan, you have a prophet, Mohammed, who is dead. We have a prophe Jesus, who is alive. Throw aw your dead prophet and take our li ing Prophet.'" Then he asked th startling question that begins th article.

"One thing my Jesus can do th none other can is to save a sinn give him eternal life and take him heaven when he dies," I said.

My friend quickly replied, "H anyone come back after he died tell you that he made it to heave with your Jesus' help? You kno my people think that by believin the Koran, obeying what Moha med taught, praying five times a da fasting one month of the year, pa ing tithes of all they have, the will go to heaven when they die

After I had told him that to m knowledge no one had returned aft dying, I then said, "However, m Saviour can save men from sin; H can make wicked men holy, fo men clean. He can give peace an joy to those who do not have it

"What you say would mean mo to me if I had not met so many pe ple who called themselves Chri tians," said the effendi. "I think those who will curse and swear the office, get drunk on Saturda night and then be at the cathedr Sunday morning for Communio What else can your Jesus do?"

I quickly replied, "After all, it the churches from the Christia nations that have brought medicin and medical care to the oppresse people of the earth. Right here the Anglo-Egyptian Soudan are mi sionaries who are caring for the sick

"Yes, that is true," he said, "b you do not need to be a Christia to be a good doctor. Some of th finest doctors out here are Moham medans who were trained by no Christian agnostics in England. And he said, "the so-called Christian na tions have made the atomic bomb

Shortly afterward we docked Khartoum. On bidding me goodby he assured me of his pleasure an interest in our conversations, and pledged my prayers that he woul come to know my Saviour as hi

For five long years my Moham medan friend's question has been a a sword behind me driving me t the Bible to read, study, search an believe God's Word.

n a village in East Kalimantan—

Joy Returns to Batu Madjang

By REV. WILLIAM W. CONLEY

PERHAPS you will recall reading report (THE ALLIANCE WEEKLY, ıly 13, 1955) entitled "Defection : Batu Madjang." Briefly this is ıe story:

This village, far to the upper aches of the Mahakam River, has een the objective for a drive by ıe Mission intended to win souls ıt of aboriginal darkness. A mis-onary had made an exploratory ip to Batu Madjang and the chal-nge of serving there had been resented to the district national orkers. One young man volunteered ıd was transported to Batu Mad-ng in an outboard motorboat. Six onths later when the missionary ould again make the trip there shocking disappointment awaited m. The young volunteer had ecided he would rather seek for ld than for souls. He had walked ıt on the new project. As far as e was concerned the prince of dark-ss would continue in control over at village.

Approximately another six months apsed and God led another young ible school graduate and his wife take the station in Batu Mad-ng. This man, Jahja Wilson, had en in this location for some nine onths before the missionary was le to set out for this section again. here are no other churches along e river within a hundred miles, ıd all other itinerations in the ahakam district lead in other direc-ns.

We had made the trip upstream veral times but never with a guide ho knew the river bed, and this me we found the water unusually w. This condition is not without advantages, for the normally ift current is somewhat subdued. owever, halfway to Batu Madjang e noted with dismay that much the river bed was now dry ground, taking the form of islands of sand, gravel and stones. Some were several city blocks long, six to ten feet out of the water, and of course were easily avoided. Our problem lay in the fact that many were now within a foot or so of the surface and still not visible. We tried to gauge the flow of water around the points and bends, guessing where these bars would be likely to form, but we soon discovered our reasoning was not infallible. However, in spite of three times running upon these hidden shoals which turned the waterway into an insidious obstacle course, nothing more serious was suffered than broken shear pins and a somewhat mangled propeller.

After two days we arrived at Batu Madjang and within minutes were hearing of the wonderful works that God has been performing. Heathen hearts were being transformed. Brother Jahja had many incidents to relate that gratified our hearts. The signs Jesus promised would accompany the preaching of the gospel were being evidenced in Batu Madjang. Some had been healed in unusual demonstration of divine intervention and this had caused others to turn and enter the Christian way. There were some persecutions, but victory was the keynote of our brother's report. Jahja, himself a Dyak of another tribe, was already speaking the local Kenyah language. His sacrifices were bearing fruit. There was a harvest of souls in Batu Madjang.

Jahja was anxious to tell us of Taman Legit (literally, "Father of Legit") whose conversion marked a big advance in the struggle with the forces of darkness here. Taman Legit was assistant to the village chief, and had been a vigorous persecutor of the believers when they began to turn to the Lord Jesus. When his own eldest child, a daughter named Legit, accepted Christ as her Saviour it was a bitter pill for

A view of the new congregation in Batu Madjang, in a longhouse

W. W. CONLEY

Taman Legit and his wife. The mother, in a rage over her daughter's disregard for parental wishes, gave her such a thrashing that it became a scandal in the village.

Legit had a girl friend, Lun, who also became a follower of Jesus Christ. Both of these girls are attractive and only the year before had been selected by the local government officials to form part of a team of Dyaks that were taken all the way to Java to demonstrate Dyak ceremonial dancing. One day soon after their conversion, Legit and Lun wanted to return from their families' rice fields to the longhouse to attend Sunday service, but both were refused use of the family conveyance, which here is a canoe.

Impelled by their desire to gather in fellowship with the other believers on the Lord's Day and to study more of the wonderfully satisfying Word of God, the two girls resolutely set off downstream. There was no foot trail but on they went, wading, swimming and clambering over huge boulders in the way. After four or five hours of this they reached the village. That night they were both racked with fever from the exposure and chill, but they were in the meeting the next morning. Their intensity of devotion to God was a stirring testimony among the villagers. These people know a religion, a fairly recent innovation organized by heathen sorcerers, which they call *Bungan Malang*, but of course they know no such compulsion from their vain practices. Many people marveled because these girls were willing to suffer such extreme discomfort simply to hear a lesson from their teacher and God's Book.

One of the results of such glowing testimonies was that Taman Legit became a Christian himself, and all his burning enthusiasm was directed into a new life glorifying his beloved Lord and Saviour. Unhesitatingly he would tell others about this wonderful experience. Later he interpreted for us, and his earnestness and complete response to the Word of God was evident as he happily repeated in Kenyah Dyak what we taught in Indonesian, using gestures to add his emphasis. Taman Legit has enough fire and fervor for a good evangelist. The mothers of both

W. W. CONLE

Taman Legit, shown with his wife (right), daughter Legit and other children, is now a believer in the Lord Jesus Christ and an ardent witness among the Dyaks in his village

Legit and Lun also became believers.

Another brand snatched from the fire is an old man, Palawai, the *kepala adat*, chief of ceremonies and customs. His salvation is a clear manifestation of God's power to save to the uttermost, for here is a man who has lived possibly seventy years steeped in the traditions and ceremonies of what can only be called devil worship. Now, in the last years of a life that had known nothing but struggle against nature and violence against human enemies for survival, fear of demons and spirits and the unknown, faith in Christ has rescued him. When Satan has had complete and uncontested control of a life for so long, nothing short of a miracle can make the change we saw in Palawai.

During this visit in Batu Madjang we conducted a service of baptism when forty-two new believers signified their intention to follow their Lord until death. Later we held the first Communion service. Tea, in small bamboo cups, and some stale biscuits made up the elements in a setting that was unlovely and not particularly conducive to stir the aesthetic nature; but regardless of the external appearances the fellowship of these recently redeemed souls was precious as we gathered around the Lord's Table to remember His agony and death and the promise of His sure return.

We also took the opportunity to gather the more responsible men of the young congregation to explain in detail the program of the national church for self-support. We pointed out the scriptural basis for this, and for tithing as well. It is so much easier to open the Word to new believers in the bloom of their first love and to show them the responsibilities God expects them to assume than to reason with those who have been long in the way but are still unfamiliar with such scriptural teach-

(Continued on page 15)

ndia

he school term of the preparatory hool at Dholka is in session with 195 oys and girls enrolled. Several are om Hindu homes. Elambhai is the eadmaster, with seven others on the aching staff. Most of the students ve in hostels under the supervision f two consecrated workers, Arjunbhai, e house father, and Lakhibhai, the ouse mother. Pray for all these leaders, at by loving example and admonition ey will seek not only to win the hildren to Christ but to lead them into life of fellowship and service.

abon

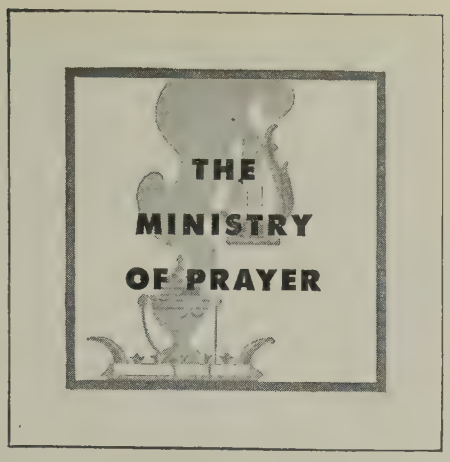
ray both for the central Bible school hich will open November 1 and for e short term Bible schools to be held is fall, that God by His Holy Spirit ill make His Word real to all in tendance and enable them to obey . . . . Praise God that Mark Divin-u, president of the Gabon Church, as been able to leave Mouila where e was hospitalized for seven weeks ith heart trouble. Pray that this chosen ader of the national church will be rengthened spiritually and physically.

iet Nam

ev. Le-van-Thai, president of the Viet-mese national church, is suffering om high blood pressure. The doctor commends a prolonged rest. Pray that r. Thai will find his rest and freedom om tension in Christ and be able to rry on his duties. . . . All of the 36 national workers of the Viet-mese church are supported by the urches, but there are many financial eds as they repair churches and try open new stations. Pray that God ill meet these needs of the national urch.

aos

new bookroom has been opened in e royal city of Luang Prabang. Rev. . E. Gustafson is in charge. Good owds gather to buy Christian litera-re the four nights of the week the ookroom is open, and the supplies free tracts need frequent replenish-g. The people are attracted by the ospel posters on the inside walls and ill listen readily to the message of lvation. In November a similar book-om will be opened in the capital city, ientiane. Pray much for the ministry these two new projects, that God ay prosper the spoken and printed ord. . . . The radio ministry con-ues with daily broadcasts, including Sunday morning hour. God is using is ministry to evangelize both the aotians and the neighboring Thais ho understand Lao. It is the desire the radio committee to prepare ough tapes to have a year's supply hand should any eventuality close issionary contacts. Pray for this min-ry,* that hungry hearts will find hrist as Saviour through the broad-sts.



Tribes of Viet Nam

Pray for the newly established work at Bangoi among the Reglai people, and for Mr. and Mrs. Hien, the Vietnamese missionaries. A great opportunity is presented in this area where the government administrators have urged our Mission to "teach religion" to the people. . . . Pray for Rev. Ha Sol, president of the Tribes national church. He has been suffering recently with pain in his back and is unable to visit among the churches. He is continuing to minister in his own village of Datrode, conducting Bible classes for sixteen young people. . . . Pray for Rev. Pham-xuan-Tin, the president of the Vietnamese Missionary Group, who will spend two months in the Philippines helping in the preparation of the Vietnamese language course by the Wycliffe Translators. Mr. Tin will also have opportunity to visit the Ebenezer Bible Institute and some of the churches in the Philippine Islands. Pray that he will be challenged by the aggressive program of the Philippine church.

Thailand

The "Light of Life" Correspondence Course is now the Bible Correspondence School, with Rev. W. D. Carlsen as director. New courses are being added, more students are enrolling and some are finding the Lord as their Saviour. Pray that through this ministry many isolated Christians may be strengthened in their faith. . . . Praise God that the first Kui tribeswoman has accepted the Lord, partly through the Bible Correspondence School and partly through the witness of the Rev. and Mrs. R. H. Johnston, missionaries who live amongst this tribe of 150,000 and who are reducing the Kui language to writing. Pray for Leng, the convert, as she lives her new life before her people. And may the Lord open other Kui hearts to the joy and peace of sins forgiven and cleansed.

Colombia

Praise God for His protecting hand over His children during the catastrophe when a gigantic explosion leveled a large section of Cali. . . . Pray for a fresh anointing of the Holy Ghost upon the laborers now in the vineyard, and for a revival of the church in Colombia.

Chile

There is a very urgent need for a suitable chapel for the growing work in Talcahuano, a steel center and port city. Extensive plans are being made for a tent campaign in January. In order to effect adequate follow-up work, a larger hall or chapel is needed. The present hall accommodates only fifty and is always filled to capacity. Pray that God will provide the funds needed.

Argentina

Praise God that there is now a weekly Alliance radio program. It is aired from 8:45 to 9:00 A. M. each Saturday. Pray for this ministry. . . . Praise God for the keen interest in spiritual things so manifest among the young people. . . . Pray for the tent campaigns which begin in November and continue through March, 1957. Three tents are being used and already plans are made for extensive campaigns in many places.

Israel

Pray that courage may be given to all believers in this land to come out openly for the Lord, regardless of persecution. . . . Pray that all public witness for the Lord may always be without compromise. . . . Pray for God's anointing upon personal witnesses and their contacts in homes and on journeys.

Philippines

Pray that the spirit of missions will grow to maturity in all churches, both as it affects missionary giving (sending the gospel to those in far pioneer lands) and missionary service (taking the gospel to the unconverted in the immediate vicinity). . . . Pray that to all believers tithing and giving unto the Lord will be seen as a joyous privilege of expressing their love and gratitude to God for all His bountiful blessings.

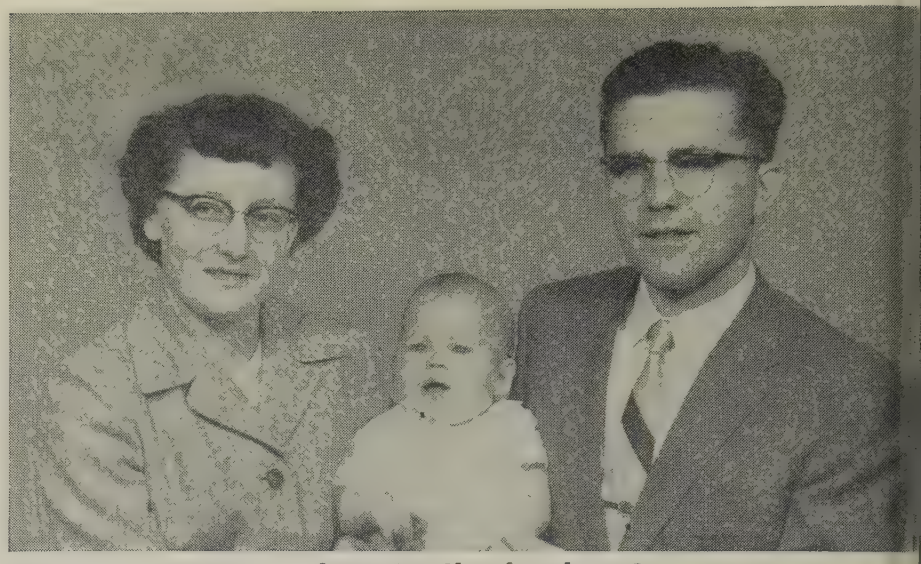
New Guinea

Mrs. T. C. Bozeman, of the Baliem Valley, has been hospitalized in Hollandia with rheumatic fever, but is improving slowly. Mr. E. J. Maxey, also of the Baliem, is recuperating from jaundice. Pray that the Lord will raise up a standard against the enemy throughout the whole field of New Guinea. . . . The new Cessna was put into operation on October 24.

THE ALLIANCE WEEKLY *stimulates missionary intercession. Widen the circle of prayer by introducing the magazine to your Christian friends. Subscribe for others during the Subscription Campaign. The price is negligible when results are counted.*

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.



Rev. and Mrs. Arni Shareski and son, Congo

To the Fields

Rev. and Mrs. Arni Shareski and son, Wayne, left New York October 25 for Brussels, Belgium, where they will engage in language study before proceeding to the Congo. Both are graduates of the Western Canadian Bible Institute and have served the Alliance church in Benson, Sask., for three years. They are members of Regina Alliance Tabernacle, Regina, Sask.

Rev. and Mrs. Robert W. Galley and children, Ruth and Kathleen, left New York October 26 to return to French West Africa for their second term. Mrs. Galley is appointed to teach in the girls' school in Béoumi, Ivory Coast, and Mr. Galley will engage in work among the tribes of that district.

On Furlough

Miss Armia Heikkinen arrived in San Francisco, Calif., October 29 by plane from Viet Nam. Miss Heikkinen first went to the field in 1928 and organized the school for missionaries' children at Dalat.

Miss Charlotte Schon, R. N., arrived in New York October 29 from Viet Nam. A member of the Stockton, Calif., Alliance church, Miss Schon first went to the field in 1947. She has been stationed at Banméthuot, working in the leprosarium under the Tribes of Viet Nam Mission.

With the Lord

On October 17 *Mr. Thomas A. Wharton*, an active lay worker in the Alliance Church, Wilmington, Del., went to be with the Lord. He was seventy-two years of age.

For more than forty years Mr. Wharton served faithfully in every department of the church, as young people's leader, assistant superintendent and later superintendent of the Sunday school, member of the executive committee, elder and missionary treasurer.

The funeral was conducted at the church on October 20, with a message by the pastor, Rev. John L. Stirzaker. Mr. Nathan Bailey, long associated with Mr. Wharton, gave a brief resumé of his life and paid tribute to his testimony. In addition to his wife he is survived by three sons and a daughter.

Mrs. J. D. Bell went to be with the Lord early on Wednesday morning, October 3, at her home in New Kensington, Pa. She was born on December 3, 1891, in Midway, Ala. In 1910 she was married to Rev. J. D. Bell who is now the Field Representative of the colored churches of The Christian and Missionary Alliance.

She was a member of the Smoot Memorial Church, Cleveland, Ohio, and also worshiped for many years at the Peter Robinson Memorial Tabernacle in Pittsburgh, Pa. This humble servant of God was well known in Christian circles throughout the country. Deeply devoted to Jesus Christ and the Word of God, she prayed constantly for the salvation of the unsaved. She labored faithfully and lovingly with her husband in the ministry.

The funeral service was held on October 6 at the Smoot Memorial Church. It became a service of thanksgiving and praise. Friends were present from as far as Alabama and North Carolina. Rev. Howard O. Jones, pastor, conducted the service and Rev. H. E. Oliver, pastor of the Peter Robinson Memorial Tabernacle, gave a brief eulogy. Others who took part were Rev. Charles Williams, Rev. Jasper Stevens, Rev. Hiram Maddox, Rev. Ro. Brantley, Rev. W. M. Wiggens and Mr. Aaron Hamlin. Music was provided by the Smoot Memorial Church choir. Mrs. Bell is survived by her husband and two daughters.

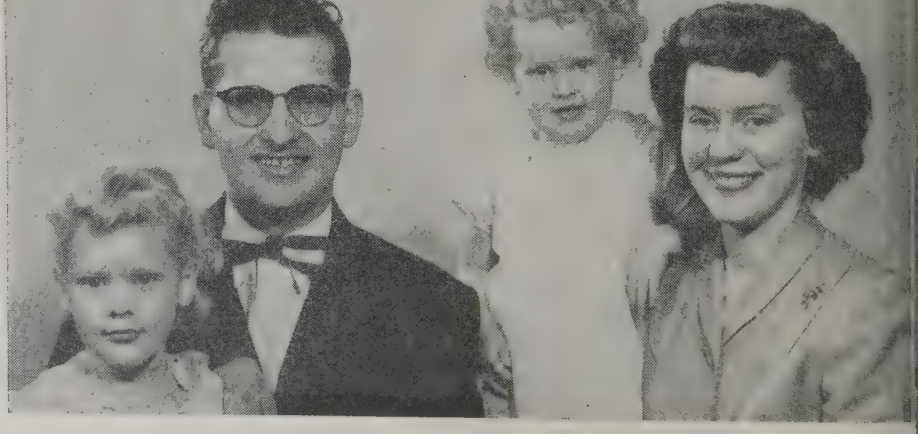
The New Generation

To *Rev. and Mrs. Royce Rexilius*, Phanthiet, Viet Nam, a daughter, Deborah Jan, on October 9.

To *Mr. and Mrs. Edward Maxey*, son, Michael Edward, on October 1 at La Porte, Ind. As soon as booking are arranged Mrs. Maxey, the baby and their daughter, Joy, will join Mr. Maxey in the Baliem Valley, New Guinea.

(Continued on page 1

Rev. and Mrs. R. W. Galley and children, French West Africa



Sunday

AILY READING—Leviticus 1.

AILY TEXT—*"The priest shall burn it pon the altar, upon the wood that is pon the fire"* (verse 17).

This beautiful offering not only typi- es the sacrifice of Christ, but also ecomes the pattern of our true con- ecration to God. From each of us od rightly claims, in the light of His ost searching presence, the willing nd full surrender and dedication of ur entire being and the consecration every detail of our life. Like Him, o, our whole life should be a continual scending flame of love and service on is holy altar, so that the Father can y of us as of Him, "My beloved child, whom I am well pleased." The only ay in which we can ever make this ffering is by receiving the Lord Jesus hrist into our very life and being, nd becoming so identified with Him at we can continually present Him our heart of hearts as the very life our life. This is what He Himself eant when He said, "For their sakes consecrate myself, that they . . . so may be truly consecrated." It is ly as He thus lives in us that we n be truly consecrated and that God n ever take pleasure in us.—A. B. IMPSON.

Monday

AILY READING—Mark 1:29-39.

AILY TEXT—*"Rising up a great while efore day, he . . . prayed"* (verse 35).

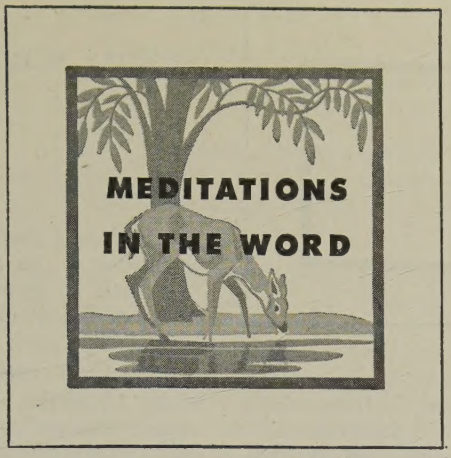
If you and I would be like Jesus we ust especially contemplate Jesus' pray- g alone in the wilderness. That is e secret of His wonderful power. hat He did and what He spoke to en was first spoken and lived through ith the Father. In communion with im the anointing of the Holy Spirit as each day renewed. He who would e like Him in his walk and conversa- on must follow Jesus into solitude. ven though the cost may be high— ough it may mean the sacrifices of st at night, of business and of inter- urse with friends—time must be found be alone with the Father. Besides the regular hour of prayer he who llows Jesus will at other times feel resistibly drawn to enter the holy lace and not come thence until it has en revealed to him anew that God is s portion. In the secret chamber ith closed door or in the solitude of e wilderness, God must be found very day.—THE UPPER ROOM.

Tuesday

AILY READING—Genesis 1:31–2:7.

AILY TEXT—*"On the seventh day God nded his work which he had made; nd he rested on the seventh day"* 2:2).

The sanctification of the Lord's Day becoming a remnant, if not a relic, the remote past; and if this process es on, before another century closes e sanctity of the Lord's Day will



Compiled by EDITH M. BEYERLE

be classed among the curiosities of archaeology. Disciples often apologize for all this on the ground that the Sabbath was a Jewish institution and is abrogated. . . . The law of a Sabbath antedates the Mosaic code: it was not only before Moses and the Hebrew exodus, before Abraham, Melchizedek, Noah; it was before sin, for God set apart one day in seven in a sinless Eden. Other disciples do away with the consecrated seventh of time, as with the consecrated tithe of money, on the ground that all time and property are now holy unto the Lord; but the practical effect often is that they consecrate nothing!—CHRIST LIFE.

Wednesday

DAILY READING—Jeremiah 1:1-10.

DAILY TEXT—*"Be not afraid of their faces"* (verse 8).

I hold by nothing here below;
Appoint my journey, and I go;
Though pierced by thorn, oppress by pride,
I feel the good,—feel naught beside.

No frowns of men can hurtful prove
To souls on fire with heavenly love;
Though men and devils both condemn,
No gloomy days arise for them.

Ah then! to His embrace repair,
My soul, thou art no stranger there;
There love divine shall be thy guard,
And peace and safety thy reward.
—MADAME GUYON.

Thursday

DAILY READING—Deuteronomy 2:1-13.

DAILY TEXT—*"Ye have compassed this mountain long enough"* (verse 3).

Get up and go on. The children of Israel had been there for eighteen months; they were quite content and comfortable, but God disturbed them. Only in after years did they realize that only by being disturbed out of their temporary comfort could they enter into the permanent possession of Canaan. Only by being turned out of their partial shelter could they reach complete security. What we have to learn is that God is as much in our disturbances as He is in our deliverances; nay, more! we need to realize that very frequently our God, who is a God of deliverances, delivers us by means of our disturbances. What then is the philosophy of divine disturbances? Is it not this, that God is more intent on the production of character than He is on the provision of comfort? And from the human standpoint, character is the only thing that endures beyond what we call time into eternity. Comfort is an ephemeral thing. God is more intent on the production of character than He is on the provision of comfort.—F. G. MILES.

Friday

DAILY READING—John 7:40-53.

DAILY TEXT—*"Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh . . . out of the town of Bethlehem?"* (verses 41, 42).

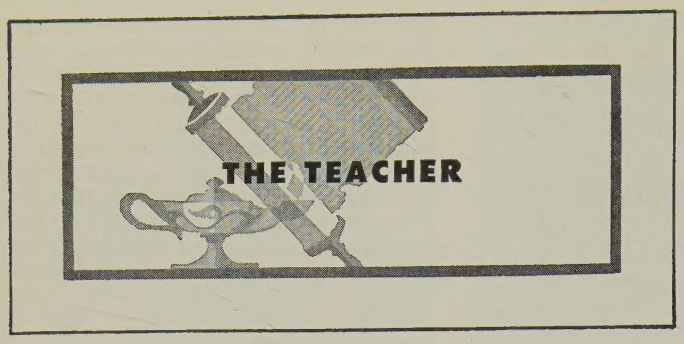
Among the great throng of attendants at this particular Jewish feast were three groups of people: some who recognized Jesus as a Prophet; others who declared Him to be the Messiah, and still others who, although they knew the Scriptures concerning Christ, did not know *Him*. It is quite possible today to know all about Christ as revealed in the Word; to know prophecy concerning Him; to memorize promises given by Him; to know every doctrine concerning Him backwards, so to speak, and yet not *know Him* in reality. The Word was given to point people to Christ, and if it fails in this primary purpose it makes only for hardened hearts and an eternity of regret. "Knowledge puffeth up," and God hates pride. Proud Saul knew Scripture, but the Christ of the Scripture had to be revealed to him, changing both his character and his name.—PAMEII.

Saturday

DAILY READING—1 Peter 4:11-19.

DAILY TEXT—*"If any man suffer as a Christian, let him not be ashamed"* (verse 16).

The believer must never do anything which would justify others in making him suffer. It is a shameful thing and hurts the cause of Christ when a believer suffers because he has broken the law or because he is a "busybody" ("meddler," A.S.V.) in other men's affairs. But when reproach comes for Christ's sake and the believer is persecuted for his faith, it is something which is for the glory of God. The believer does not hang his head in shame when the trials of life come upon him. He trusts God, and by his poise and grace in the midst of difficult circumstances reflects glory upon the name of Christ. We see then that Christianity is not just a bit of pious philosophy for use on Sundays or on special occasions, but a life which makes itself felt in the daily work of the market place, in the courts of law, in school and home.—MOODY MONTHLY.



By DON J. KENYON

SUNDAY SCHOOL LESSON—NOVEMBER 25, 195

The Prodigal Son

Luke 15:11-24

Golden Text

He hath not dealt with us after our sins; nor rewarded u according to our iniquities. For as the heaven is high abo the earth, so great is his mercy toward them that fear him —Psalm 103:10, 11.

BACKGROUND AND LESSON ORIENTATION

This is the best known of the parables of Jesus. Its tremendous appeal lies in its revelation of the grace and forgiveness of God. It is completely understandable. No profound spiritual mystery is veiled beneath the simple words. A man may recall his own waywardness as he reads. An earthly father discovers a fellow feeling with God in this story of forgiveness. Jesus set forth some new facets on the subject of forgiveness which were hard for His disciples to grasp. There is no record of question concerning the meaning of this teaching. The surprise element of the story is the attitude of the father toward the indignant elder brother. Some of us have manifested this same indignation. Jesus shows us how human it is to err, and how divine to forgive.

CONTEXTUAL CONSIDERATIONS

Luke 15 is the sinner's chapter. The parables of the lo sheep, the lost coin and the lost son were all related in th cause of the publican and sinners, but it was for the illumina tion of the Pharisees (15:1, 2). It is actually addressed t Pharisaical indignation at Jesus' refusal to be a "separatist." The epilogue parable (vv. 25-32) is without doubt addresse specifically to pious religion that crushes the heart out o awakened consciences. The sinners got the message o God's forgiveness; the Pharisees got the message of God' wrath; the disciples got the message of the true mission o Christ. Thus Christ the Master Teacher, in one simple serie of stories, taught a lesson with a threefold application. Eac man heard what he ought to have heard.

SIMPLIFIED OUTLINE

1. *The Prodigal's Departure* —Luke 15:11-13.
2. *The Prodigal's Awakening* —Luke 15:14-19.
3. *The Prodigal's Home-coming* —Luke 15:20-24.

KEY WORD ANALYSIS

(1) "Riotous"—*asostos* (15:13). This word chosen by Jesus to describe the wanton living of the prodigal is more than coincidental. The positive use of the word has to do with salvation and deliverance. Here in the negative it shows absolute profligacy. No effort is made to spare (save) money, morality or decency. He spent *all.*

(2) "Compassion" — *esplagchnisth* (15:20). This is the key word of th story. It was this compassion which Christ had for the multitude. In th last analysis this is a divine reaction Only men whose inward feelings hav been related to God in Christ can kno compassion. Here the father (God manifests the true motive of redemp tion. He *so* loved that He gave.

COMMENTARY ON THE PRINTED TEXT

1. *The Prodigal's Departure* (Luke 15: 11-13).

Christ's power in speech lay in the simplicity of His language and the brevity of His statements. He pictures the youngest member of this family as a "black sheep." Youngest sons are usually the most beloved and in most cases the most spoiled. This lad was greedy; he was premature in his demand. It is the unloveliness of the son that enhances the ultimate "compassion" of the father. "While we were yet sinners, Christ died."

The boy makes an elaborate preparation to cast away the cords and break the bands asunder (Psa. 2:3). Man always has plans to escape moral restraint. The prodigal wants to get far enough away that his immoral fling will not be observed. Conscience has a way of keeping a profligate from the full joy of his profligacy. When the stage was set and the passions were released from father's restraints, the son ran to wanton and unreasonable excessiveness in satisfying his appetites.

2. *The Prodigal's Awakening* (Luke 15: 14-19).

It is not surprising to see that herein the boy's extremity is abetted by a divine intervention. The son had brought himself to poverty by his insane conduct, but famine is an act of God. The compassion of God begins long before we return to the gates of Father's house. We just become aware of it then. Everything had been spent but the patience and love of the father.

"Feeding swine" is the most apt figure Jesus could have used to describe human pandering with carnal escapes from the reality of human degeneracy. It is true that we do not get fully awakened to our poverty and hunger until we have our stomach full of the husks of sin. God knows that a man for the most part does not seek the fountain of pure water until he has scraped the mud of the cisterns of worldliness. The final awakening came in the contemplation of former joy and decency. The anticipation of restoration and forgiveness brought the ultimate action.

3. *The Prodigal's Home-coming* (Luk 15:20-24).

Note the following facts: (1) Th father sensed the extremity of the so and was *watching.* (2) The reconcilia tion was effected before the well planned speech. The kiss preceded th confession because the father saw th penitence of the son. (3) There wa immediate restoration and sonship. N probationary period was necessary i the apostolic period of the church be cause conversions were the mighty wor of the Holy Ghost.

Heaven knows no greater joy than the redemption of a lost soul. Chris presented this aspect of His ministry a the primary motive of His earthly mis sion—the "Son of man is come to seek and to save that which was lost." Thu there would be no greater motivation for heaven's joy than to know that the awful suffering of the Sin-bearer wa not in vain. The "elder brother" o the parable shows the incongruity o peevishness and anger at another's joy over the salvation of a lost soul. Here is the seed of denominational bigotry

HELPFUL HINTS FOR LESSON PREPARATION

(1) Place the strongest emphasis upon 15:1, 2 in the introduction. The congregation to which Christ preached this message is the clue to its forcefulness. (2) It would be well to mention the attitude of the Pharisee (elder brother) fo the sake of completeness. This is the application which wa pressed by Jesus. This ought to purge us from sitting in the seat of the scornful.

Local Conventions

* * * *

Convening November 18-25

t the threat of war a nation mobilizes s armies. A missionary convention is a eans of mobilizing the Church. Side issues ntinually press for the Christian's atten- n. By them the Church is rendered im- obile. The first word of the Great Com- ission is a trumpet call to mobility: "Go."

ew England District

ew Britain, Conn.
(Bethel) .....November 18-21
est Hartford, Conn. ...November 18-21

entral District

heeling, W. Va. .....November 19-25
ayton, Ohio
(Grace Gospel) .....November 19-25
olumbus, Ohio
(Weber Road) .....November 18-21
(Third Avenue) .....November 19-25
(Cocherl Memorial) ..November 22-25

astern and Central Canadian District

ttawa, Ont. .....November 18-25
(Riverview) .....November 20-25

estern Canadian District

algary, Alta. .....November 18-25
wift Current, Sask. ...November 19-25

Joy Returns to Batu Madjang

(Continued from page 10)

gs as tithing. Within seven or ght months the villagers in Batu adjang will have harvested their ce crop, and we have reason to elieve that the church will then be mpletely self-supporting.

In leaving this inspirational fel- wship we reminded the brethren expect difficulties and persecu- ons more than they have already een experiencing. Satan will not ke kindly to this piercing of one his strongholds. Prayer support om the readers of this article can e a bulwark in strengthening the urch in Batu Madjang. Let the ord in Ephesians 6:18 be our uide: "Praying always with all rayer and supplication in the Spirit, nd watching thereunto with all erseverance and supplication for all ints."

st because God worketh in him, as e evidence and triumph of it, the ue child of God works out his own lvation—works it out having really ceived it—not as a light thing, a perfluous labor, but with fear and embling, as a reasonable and indis- ensable service.—DRUMMOND.

THE ALLIANCE FAMILY

(Continued from page 12)

To *Rev. and Mrs. LeRoy H. Anson,* Lincoln, Nebr., a son, Craig Allen, on September 10.

To *Rev. and Mrs. Clarence Jaycox,* Beaverlodge, Alta., Canada, a daughter, Heather Ruth, on October 6.

W. G. Weston at Nyack

The fall series of revival services proved to be a season of real spiritual refreshing as Rev. W. G. Weston, Elizabeth, Pa., ministered under the anointing of the Holy Spirit at Nyack Missionary College, Nyack, N. Y. At their retreat prior to the beginning of the semester the faculty and staff had earnestly sought God for an outpouring of God's Spirit.

The practical messages of the evangelist, coming from a heart of compassion, moved his listeners. The climax came on Friday night when Mr. Weston gave his personal testimony. Many present had heard his life's story before but the presence of the Lord was unusually manifest at the close of this service. Without any singing or invitation, students, staff and faculty alike went forward for prayer, filling the aisles as well as the front of the auditorium. Many were anointed for physical healing. Others sought the filling with the Holy Spirit. Students who had been having difficulty learning the will of God for their lives made a complete surrender and later testified of the leading of the Lord in specific ways.

Mr. Weston, who was holding his sixth series of meetings on the Nyack hillside, left the campus with the prayers of the faculty and students following him. It was the desire of all that the fragrant ministry of this humble servant of the Lord might continue for many years in Alliance churches and schools.

Scranton Valley Stirred

The ministry of Rev. Thomas Wilcox, Allentown, Pa., was greatly used of the Lord to stir several Alliance churches of the Scranton (Pa.) Valley as he held special services from October 14 to 20 in the Bible Church of Wilkes-Barre, Pa. Writes Rev. R. E. Francis, the pastor, "Services were well attended and many sought the Lord for various spiritual needs. Every morning at 6:00 o'clock a prayer meeting was held in the church."

DIETZ is your HEADQUARTERS for Correctly Graded GOSPEL LIGHT PRESS Sunday School Lessons

Christ centered—Undated
Easier to teach
Easier to grasp
Help build attendance and maintain interest

Used by more Grand Prize Winners in Annual Sunday School Attendance Contests than any other lesson materials.

Order yours from WM. H. DIETZ INC.
10 South Wabash Ave.
Chicago 3, Illinois

DIETZ S.S. BANNERS Build Up Interest

Standard of quality for years. Good quality felt, attractive lettering and design; hardwood rods, cords and gold finished ends included.

No. 10 **BANNER CLASS** Blue or maroon. 14 x 20 in...$3.50
No. 15 **BANNER CLASS** Bible design, blue with white, gold border. 17 x 27 in. Illustrated $4.25
No. 16 **BANNER ATTENDANCE CLASS** Blue with white lettering, gold border. 17 x 27 in. Illustrated $4.25
No. 17 **BANNER OFFERING CLASS** Purple with white lettering and gold border. 17 x 27 in...$4.25
BANNER BASE Wood, Walnut Finish, diameter 9½ in.—for use with staff. Delivery extra $3.95
BANNER STAFF Made of hardwood with spearhead. 6-foot length. Jointed for easy shipping. Delivery extra.....$1.85

BANNER ATTENDANCE CLASS
I AM EARLY
BANNER CLASS

BANNER "I Am Early," one side; "I Am Late" on other. 10 x 11 in...$1.50

Order from Your Dealer or Direct—Catalog Free on Request
WM. H. DIETZ, INC. 10 S. Wabash, Dept. 4 CHICAGO 3, ILLINOIS

Kindly add 15c for postage, handling and insurance when orders are less than $3.00 and 5c for each additional dollar or fraction thereof.

PACIFIC SCH OF RELIGION
BERKELEY CALIF

.... 102 ....

The Lord Sends Forth Laborers

BORNE on a tide of intercessory prayer 102 new missionaries from scattered points on this continent, and some from Europe, have arrived on the fields this year or are soon to go. Of the number being sent out in 1956

66 have already gone
11 have definite bookings on ships or airlines
18 are ready but visas permitting entry to the respective countries have not yet been received
7 are still in process of getting medical clearances

Of the latter group one is a young mother who remained in this country until after the birth of a child. One couple after being approved by the doctors found that one of their small children has a questionable heart condition. Before they can sail assurance must be obtained that proper medical care will be available where they will serve.

Members of the Foreign Department have traveled thousands of miles to interview applicants. In addition to this, an enormous volume of letters, telephone calls and cables is necessary. After a missionary's appointment health requirements must be met, an outfit gathered and numerous details be cared for in securing visas and transportation. An efficient corps of secretaries and administrative officers works quietly behind the scenes to facilitate processing of applications, reports and clearances.

Marvelous answers to prayer have made possible all that has been accomplished. In confident trust and in the spirit of praise let us prevail in prayer for the twenty-five missionaries not yet booked to sail, that they shall be able to go in the remaining days of this year.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada